1:Opler E-5 (1931-1937)1941
(ca. 1870) NT8 Eastern Apache NT8
Chiricahua

about seven in the bunch. They had stolen horses from the Pima Indians around Tucson. The Pimas told the missionary there, and he wrote to Washington. Soldiers came and took these men prisoners. They chained them and took them to San Carlos. Then they took all the Eastern Chiricahua band there. Those seven men were taken in wagons. We all had to come with horses.

Despite the peaceful relations and frequent social contacts between the bands, there is no political synthesis and scarcely any formal recognition of the tribe as such. There is no distinct tribal name. The word which serves to identify tribesmen also differentiates all Apachean-speaking peoples from others and is now used by the Chiricahua to distinguish Indians in general from Europeans and other non-Indian populations. Moreover, there is no organized leadership for the entire tribe; and no instances have been found where the three bands acted in concert to carry war to others, to repel invasion, or for any other purpose. The tribe is too widely scattered over its extensive, varied, and difficult terrain for united action. While individuals and families can cross band borders and be received as tribesmen, a concourse of the entire population is not practical.

The band, however, does achieve the political consciousness that the tribe lacks. It possesses a distinct name which has no other meaning. It is guided by a recognized leader (occasionally by more than one), assisted by a number of subordinates. The opportunities for interaction are much greater for members of the various local groups which comprise a band than for members of different bands. As this indicates, the band is a division of the tribe based on territory, including within its borders those local groups near enough together to unite for military action if the need arises or to co-operate for any important social occasion. The nature of the local group and that of the extended family have already been discussed.[1]

This segmentation of the society into social units graded in size and scope of activities implies a pyramiding of responsibility and leadership. It is the men who formally assume posts of authority, though "women attend councils and may speak if they have anything to say." The married man acts as the head of his

[1] See pp. 18–19 and 24–25.